

DAYLIGHT

Creation Science for Catholics

Patrons

St.Thomas Aquinas [March]

St.Michael [Sept.]

St.Bonaventure [July]

Immaculate Conception [Dec.]

Number 11

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Honorary Member ---oooOooo---

Professor Maciej Giertych, B.A.,M.A.(Oxon),Ph.D.,D.Sc.

Secretary and Editor

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EDITORIAL

Professor Maciej Giertych, in his Foreword to "Creation Rediscovered", wrote :

"In 1955, like all in my generation, I was fully convinced evolution was an established biological fact. The evidence was primarily palaeontological. We were taught how to identify geological strata with the help of fossils, specific for a given epoch. The rocks were dated by the fossils, the fossils by the strata. A lecturer in stratigraphy when asked during a field trip how the strata were dated, explained that we know the rate of current sedimentation, the depths of strata and thus the age of rocks. In any case there are new isotopic techniques that confirm all this. This sounded very scientific and convincing."

Yet when he studied current scientific literature in the 1980's, he realised that the evidence for evolution had shifted from palaeontology and embryology to population genetics. "Until then I was not aware how shaky the evidence for evolution was, how much of what was "evidence" had to be discarded, how little new evidence had accumulated over the years and how very much ideas dominate facts. These ideas have become dogma, yet they have no footing in natural sciences. They stem from materialistic philosophies."

The main reason for the focal point having shifted was that the fossil record denies evolution ! In 1980, at an historic conference in Chicago, 160 evolution experts admitted that 120 years of fossil research had failed to support Darwin's Theory. 'Newsweek' (3/11/80) reported:

"The missing link between man and apes...is merely the most glamorous of a whole hierarchy of phantom creatures. In the fossil record missing links are the rule...Evidence from the fossil record now points overwhelmingly away from the classical Darwinism which most Americans learned in high school."

Although publicised in Britain at the time, this reversal of scientific opinion seems to have been widely ignored in the media and in school education. Fossil finds are still presented triumphantly to the public as if they support

evolution, always with their supposed ages in millions of years, still based on the assumptions of 1955 described above. 'Young-Earth Creationists' have always claimed that this technique is bogus, irrational, contradicted by much hard evidence, and a circular argument based on the false assumptions of evolution, uniformitarianism and materialism. A major fallacy is the estimation of sedimentation rates. Evolutionists admit that these can vary, but maintain that the time-gaps between different fossiliferous strata allow time for millions of years of selection and extinction. **Without these time-gaps, EVOLUTION IS IMPOSSIBLE !**

Recent experiments show THERE WERE NO TIME GAPS !!!

Read about the research of **Berthault** and **Julien** in this issue of **DAYLIGHT**. A video is available @ £7.00 inclusive from **CSM, 50 Brecon Ave., Portsmouth PO6 2AW.**

It remains to be seen how geologists will respond to this evidence and its implications, and whether the public is to be given the facts. Meanwhile, it is timely for Christians to reconsider seriously the Genesis account of a World Flood, belief in which is enshrined in Catholic Tradition and Liturgy. [see pp.12-13]

A.N.

LETTER TO THE HIERARCHY.

Exactly two months after sending the letter and enclosures (for details see "**DAYLIGHT No.10**") to 27 Bishops of England and Wales, a total of 3 replies have been received. Two are printed overleaf; **Bishop O'Brien (Hertfordshire)** sent a private reply. May I express my thanks to **Archbishop Ward (Cardiff)** and **Archbishop Bowen (Southwark)** also for their responses - the latter replied by return post !

A few members have expressed their support of this initiative in letters, but I would welcome suggestions for recipients of further 'mailshots', and opinions about their content. For now, we can state that these Bishops know about our organisation and its aims, and have expressed no objection to anything. Let us continue to pray that some positive active support might be forthcoming.

SPANISH PLACE TALK Please note: begins at 5.10p.m.

[apologies for wrong time given in last issue]

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8 March 1994

Dear Mr Nevard,

Thank you very much for your letter and the material
you enclosed. It is useful to have these views on an immensely
important subject.

With best wishes,

Yours sincerely,

Michael Boman
Archbishop of Southwark

Telephone
Cardiff
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ARCHBISHOP'S HOUSE
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10th March, 1994

Mr. Anthony L.G. Nevard, B.Sc.,
Daylight,
19, Francis Avenue,
ST. ALBAN'S,
Hertfordshire. AL3 6BL.

Dear Mr. Nevard,

His Grace has asked that I write to acknowledge your recent
letter to him and to thank you for enclosing "Fact or Faith" and
other literature which he will read with interest.

With all good wishes,

Yours sincerely,

Shirley Ann (Mrs.)
Secretary.

Creationist Breakthrough in Secular Geology

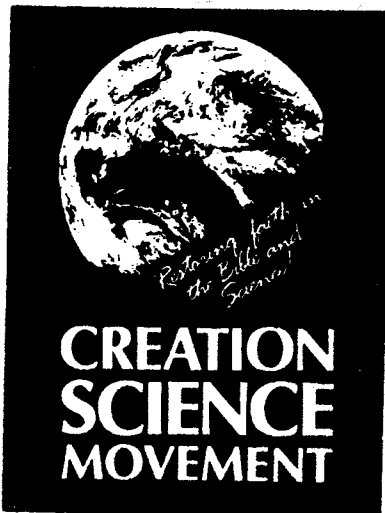
The BIG IDEA which paved the way for Darwin to propose his Theory of Evolution was that rock strata are laid down, one upon another, over millions of years. This notion provided the time thought necessary for life to evolve. It replaced the catastrophic view that saw sediments and fossils as the result of the world-wide Flood in the days of Noah.

But, as reported in CSM pamphlet 281, a team of sedimentologists under the direction of French creationist M. Guy Berthault carried out sedimentation experiments in the laboratory which clearly show that strata build up rapidly in a sideways motion.

This means that a fossil inundated in a lower stratum may actually have been buried *after* one in a higher stratum. The position of fossils in the rocks reflects their ecological niches (eg. living in the ocean depths or on the shore-line, etc) rather than a period of geological time when they supposedly evolved. It follows that the position of a stratum in the geological column says nothing about the relative time at which the rock was laid down.

This sweeps the mat from beneath the feet of Historical Geology. And, in consequence, it removes the time basis required for Evolution Theory.

CREATION The Journal of the



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Guy Berthault and Pierre Julien presented these results before a crowded meeting of the 4th French Congress of Sedimentology at Lille on 19th November, 1993. This standing-room-only meeting of foremost French sedimentologists watched a 12 minute video which clearly showed the sideways formation of strata.

The work has also been published by the Geological Society of France in their journal, which is subjected to peer review before publication. Ref: Bull. Soc. géol. France, 1993, t. 164, n° 5, pp. 649-660.

The 12 minute video, as shown to the Congress and sent to leading sedimentologists world-wide, but with English commentary, is available from Mr. P Wilders, 42 Bd d'Italie, 98000 Monaco (tel. 93 50 88 34) at £10 + £4 postage in Europe. UK cheques, made payable to P Wilders.

The laying down of marine sediments



Excavation of new perspectives

Summary: New experiments with tanks of flowing water in the laboratory, as well as recent borings on the sea bed, show that strata are laid down all together rather than layer upon layer. Joints between rock strata do not indicate breaks in the sedimentation process. This new evidence overturns historical geology and supports Flood geology.

The birth of stratigraphy

Rock strata appear as layers of rocks, one layer upon another, like several carpets spread out on top of each other. If the layers were really built up in this manner, then the top layer would be younger than the bottom layer. Stratification joints were attribu-

ted to the hardening of the upper layer during a period of time when the supply of sediment was interrupted. The fossils embedded in the rock layers were generally found to be of deep-sea creatures at the bottom, then fish, followed by reptiles. This appeared to confirm the idea that layers represented periods of time, and the progression of fossils reflected the progress of biological evolution. Only the complete absence of any intermediate forms marred this convincing interpretation of the layers of strata, or as it is known, the geological column.

If this picture is right, and layers really are laid down one upon another, then how long does it take for each new carpet of sediment to be laid down on the sea floor? Basing his estimates on

the principle that present-day very slow rates have always obtained, the solicitor Charles Lyell in 1830 produced a geological time scale of eras, periods and stages representing the passage of hundreds of millions of years. This interpretation displaced the Flood geology of earlier scholars, and paved the way for Darwin's ideas of evolution over vast aeons of time.

For example, the Kimmeridgian stage, (a black marl found in Kimmeridge on the south coast of England,) is said to be part of the Jurassic period (named after the Jura mountains on the Franco-Swiss border) which is claimed to be part of the Mesozoic era (purporting to be in the middle of the evolution of life.) Kimmeridge sediments are dated from 151 to 146 million years BP (before present.)

Many fossils are found in a range of 'periods'. For instance, the 'ammonite' is found anywhere from the Permian to the Cretaceous. The variations of this shell fish are found at particular levels as though they succeed each other in time by an evolutionary progression.

New evidence

Is this evolutionary interpretation of stratigraphy the right one? Of course, nobody was there to record what actually happened on the sea bed. What we can assert is that these sedimentary layers are world-wide and that they were laid down under water. Can we experiment with models to see how rapidly and in what manner the strata are constructed?

We will draw evidence from the laboratory flume tanks, from sea floor core samples, and from observation of the result of a recent local flood. This experimental evidence has become available only within the last few years. It renders obsolete the nineteenth century theoretical model of Lyell. With the collapse of the geological time-scale, evolution theory is orphaned.

Bijou Creek flood

The Bijou Creek flood ¹ occurred in Colorado, USA, in 1965. Following 48 hours of rain, flood waters brought down a slurry which deposited sediments up to twelve feet in thickness. After the water had receded, sedimentologists McKee, Crosby and Berryhill studied the site. They dug trenches in the flood deposit in order to examine the structure and texture. Over 90% of the sediment consisted of horizontal laminated strata. Where the deposit had dried out, horizontal fissures had appeared resembling joints of stratification in rocks. The joints were caused by desiccation, and since the whole deposit was laid within the space of two days, there was no question of a time gap for hardening of the surface, followed by more deposition. This field evidence casts doubt upon the conventional interpretation of stratigraphy in two areas; the laminated layers had occurred rapidly, and the fissures had not involved a time gap.

Glomar Challenger

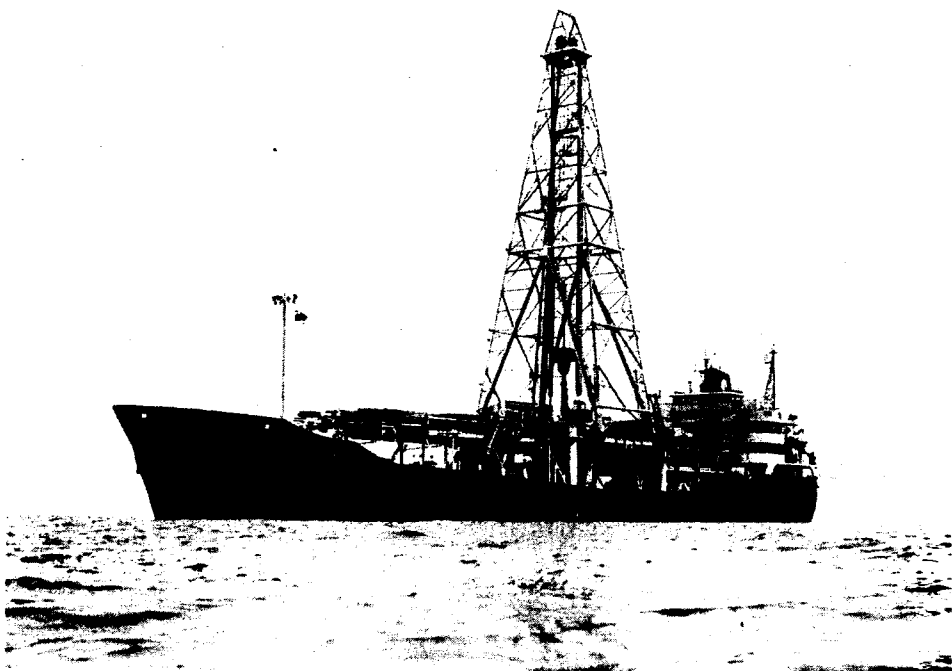
Since 1975, the Deep Sea Drilling

Project survey vessel, Glomar Challenger has been drilling and coring for ocean sediments all round the globe. The DSDP is managed for the USA National Science Foundation by the University of California at San Diego. The first of a new generation of heavy drilling ships, Glomar Challenger is capable of conducting drilling operations in open ocean, using dynamic positioning to maintain position over the bore-hole. She can change drill bits during a drilling operation and re-enter the same bore-hole in the deep ocean.

One discovery pertinent to the present discussion, and arising out of the availability of today's technology, is that undersea core samples from the survey ship show that sediments down to a depth of a thousand feet

are unconsolidated. They have not hardened off. This means that the old theory of the formation of stratification joints is incorrect, since it has been shown that underwater surfaces do not become hardened. Coupled with the Bijou Creek observations, it would seem that stratification joints in sedimentary rocks form after a flood as the mass of sediment dries out.

A further observation from the sea floor survey, using seismic profiles, is that stratification is always formed parallel to the slope of the sea floor, rather than just in horizontal layers. The earlier interpretation of sloping parallel strata was that they had been laid down on the level but subsequent upthrust or subsidence had created the slope. These sloping parallel layers tend to support the idea that the



various strata are all laid down together, rather than one carpet upon another in succession. We shall return to the implications of rapid rates of sedimentation after considering some recent laboratory experiments.

Laboratory research

During the latter half of the 1980s, the present author carried out laboratory tests on sedimentation in both static and moving water. If Charles Lyell had been able to do these trials rather than hypothesizing about the present being the key to the past, he would have been forced to abandon his hundreds of millions of years on which evolution theory relies so completely. The results of our experiments provide empirical scientific refutation of the vast ages of time applied by Lyell to the geological column.

A first programme of research by the writer was followed by a second conducted by hydraulic engineers at the Institut de Mécanique des Fluides at Marseilles, France. The project was completed by a period of intensive experimentation at the State University of Colorado from 1988 to 1990.

The object of the experiments was to study lamination and internal structure of strata in continuous sedimentation both in still water and in water subject to a current. Up until this time lamination had been interpreted as a superposition, layer by layer of strata, over time periods.

Samples of laminated rock were crumbled to reduce them to the original particles of varying size that constituted the rock. The particles were sorted

by sieving and the largest particles were then coloured to make them more visible. All the particles were then mixed together again and allowed to flow into a flask, first in a dry state and then into water. These simple experiments showed that the laminations reformed in the settled sediments, giving the sediments the appearance of the original rock from which it had been made. The strata were reproduced, not by deposition of a succession of layers as formerly thought, but due to the effect of the segregation of the larger (coloured) particles from the finer particles during continuous flow.

A similar segregation had already been observed in heterogranular powders in motion ², and the effect of separation of different grain sizes may also be observed by the reader on sandy tidal beaches.

Lamination, horizontal or parallel to a slope, was found to have a thickness independent of the speed of sedimentation. It follows that no deduction of the duration of sedimentation can be made by simple observation of rock laminae. In practice, lamination took place instantaneously as the grains were poured into the flask. These results were published by the French Academy of Sciences on December 3rd, 1986 and February 16th, 1988.³

A new programme of experiments took place in collaboration with the State University of Colorado from December 1988 to April 1990, in the large channels of the hydraulics laboratory of their Engineering Research Centre. The object of the

research was to reproduce an effect like the Bijou Creek flood in a channel with transparent sides and an adjustable slope, in which a continuous current of water would circulate. A mixture of coarse black and fine white sands was used. The causes of the lamination formation at Bijou Creek, as well as the stratification fissures, could then be studied under laboratory conditions with control over all of the variable factors.

As the water with its burden of coarse and fine sand progressed along the laboratory channel, laminated layers began to be built up. The drop in fluid velocity immediately ahead of the advancing deposit caused the coarser material to drop out first, to be overlaid by finer sand. Thus laminae built up and progressed along the channel in the direction of flow. The laminations could be shown to be caused by variations in the current speed. The layer on the bottom was not laid down first and then followed by the next highest layer, and so on, as required by the evolutionary interpretation of the geological column. On the contrary, the laminated layers were forming upstream slightly earlier than the lowest layers downstream.⁴

When the slope of the channel was varied, the stratification was found to form parallel to the slope. This had already been observed on sloping sea beds such as in the Bay of Naples. There is no need to interpret sloping parallel sedimentary layers as due to subsidence or mountain upthrust.

Further, the drying out of the sediments in the laboratory channels pro-

duced fissures parallel to the stratification between the coarse and fine layers. The standard explanation of these fissures in the past 150 years has been that the top of the lower layer hardened during a period when no sediment was being deposited, then a further layer was laid down above this. Our empirical findings show this is not the case. Layers form simultaneously and not intermittently. Fissures then open up after desiccation as the flood waters recede.

The Colorado research has currently (March 1992) been submitted for publication in a geological journal. The work was also reported on at the 3rd National Congress of Sedimentologists at Brest, France in November 1991. It was loudly applauded by the 350 sedimentologists present, with no adverse criticism. One remarked on how refreshing it was, having listened to interpretations all week, to hear of real experimental evidence.

At a stroke, these experiments contradict the idea of the slow build up of one layer followed by another, and the chronological hiatus associated with fissures. The time scale is reduced from hundreds of millions of years to one or more cataclysms producing almost instantaneous laminae. The conclusions based upon this laboratory work are also reinforced by field studies at Mt St Helens in Washington, USA, where rapid formation of laminated sediments in a lake followed the 1980 eruption.⁵

But what of the succession of fossils in such a rapidly formed geological

column? As the sediments are suddenly deposited, they engulf creatures at the level at which they were living. So the succession represents the different eco-spheres, from deep sea trilobites up through fish to land based creatures, entombed at virtually the same time in a massive world-wide flood.

In conclusion, there seems good reason to believe that this new approach to stratigraphy will enable greater progress to be made in the understanding of the history of the world.

1 E McKee, Journal of Sedimentary Petrology, 37, 3, 1967 p 329-357.

2 M Campbell and W C Bauer, Chemical Engineering, 73, 1966 p. 179-185.

3 G Berthault, Comptes-Rendus Acad Sc Paris, t 303, Serie II, no 17, 1986,

p 1569-1574. Idem, ibid, t 306, Serie II, no 11, 1988, p 717-724.

4 A video film entitled "Evolution, Fact or Belief?" includes close-up sequences of these formations and features Guy Berthault. It also features interviews which Peter Wilders held with a number of European professors, who declared why they considered that in their own field of speciality, evolution theory was nonsense. The video can be purchased in the UK from C & V Productions, 48 Cambridge Road, Gillingham, Kent ME8 0JE, and in France from M. Peter Wilders, ACVS, 42 Bd. d'Italie, Monaco. It may also be hired from Creation Resources Trust. *

5 S A Austin, Mt St Helens and Catastrophism, pamphlet 252, and references therein.

We thank Peter Wilders for the translation of this pamphlet.

* Also available from **DAYLIGHT** @ £18 inc.p.&p.



**CREATION
SCIENCE
MOVEMENT**

Pamphlet 281 by Guy Berthault

Member of French Geological Assn.

Member of French Sedimentology Ass

President:
Professor Verna Wright,
M.D., F.R.C.P.

3/92

Honorary Secretary:
Creation Science Movement
50 Brecon Avenue
Cosham, PORTSMOUTH
PO6 2AW

[From 'St. Andrew Daily Missal', 1952]

SEXAGESIMA SUNDAY

STATION AT ST PAUL-WITHOUT-THE-WALLS¹

DOUBLE OF THE SECOND CLASS

VIOLET

The Church teaches us "to celebrate the Paschal Sacrament" by "the scriptures of both Testaments" (*Collect on Holy Saturday after 7th Prophecy*). Through the whole of this week the divine office is full of the thought of Noe. God seeing that man's wickedness was great upon the earth said: "I will destroy man whom I have created"; and He told Noe: "I will establish my covenant with thee and thou shalt enter into the ark."

For forty days and forty nights rain fell on the earth, while the ark floated on the waters which rose above the mountain tops and covered them; and in this whirlpool all men were carried away "like stubble" (*Gradual*); only Noe and his companions in the ark remaining alive. Then God remembered them and at length the rain ceased. After some time, Noe opened the window of the ark and set free a dove, which returned with a fresh olive leaf and Noe understood that the waters no longer covered the earth. And God told him, "Go out of the ark... go ye upon the earth, increase and multiply..." And the rainbow appeared as a sign of reconciliation between God and men². That his story is related to the Paschal mystery is shown by the fact that the Church reads it on Holy Saturday³; and this is how she herself applies it, in the Liturgy, to our Lord and His Church. "The just wrath of the Creator drowned the guilty world in the vengeful waters of the flood, only Noe being saved in the ark. But then the admirable power of love laved the world in blood⁴." It was the wood of the ark which saved the human race and it is that of the Cross which in its turn, saves the world. "Thou alone," says the

Church, speaking of the Cross, "hast been found worthy to be, for this shipwrecked world, the ark which brings safely into port¹." "The open door in the side of the ark by which those enter who are to escape from the flood, and who represent the Church, are, as the liturgy explains, a type of the mystery of redemption; for from our Lord's wounded side flowed blood and water, symbols of the Eucharist and baptism². "O God, who by water didst wash away the crimes of the guilty world, and by the overflowing of the deluge didst give a figure of regeneration, that one and the same element might in a mystery be the end of vice and the origin of virtue: look, O Lord, on the face of Thy Church and multiply in her Thy regenerations, opening the fountains of baptism all over the world to make new the Gentiles³." "In the days of Noe," says St Peter, "eight souls were saved by water, whereunto baptism being of the like form, now saveth you also⁴."

1. See Plan of the Stations at Rome, pp. XXIV-XXV, E h 31.

2. The Church refers, in an accommodative sense, to this rainbow in the Tract: see Epistle of a Confessor Bishop, p. 1046.

3. Second prophecy.

4. Hymn for the Feast of the Precious Blood July 1.

On Maundy Thursday when the bishop blesses the oil, obtained from the fruit of the olive-tree, which is to be used for the sacraments, he says: "When of old the crimes of the world were atoned for by the waters of the flood a dove, foreshadowing the gift to come, announced by an olive-branch the return of peace to the earth. And this is made clear by events in later times: when the waters of baptism have washed away all guilt of sin the unction of the oil makes us joyous and at peace."

In his divinely appointed mission, as father of all generations to come, Noe is principally a figure of Christ¹; he was truly the second father of the human race and he is the symbol of life renewed. The liturgy tells us that the olive-branch, by its foliage, is a symbol of the blessed fertility bestowed by almighty God upon Noe when he came forth from the ark², which St Ambrose calls in to-day's Office the "seminarium," that is, the nursery or the place containing the seed of life which is to fill the world.

Now Christ, far more than Noe, was the second Adam, peopling the world with a race of believing souls, faithful to God. On Holy Saturday, in the Collect following the second prophecy, which relates the story of Noe, the Church humbly asks God to "effect peacefully" by His eternal decree, the "work of human salvation" and "to let the whole world experience and see that what was fallen is raised up, what was old is made new," and that "all things are re-established through Him from whom they received their first being, Jesus Christ our Lord." "Through the Church's neophytes," says the Easter liturgy, "the earth is renewed, and thus renewed she brings forth fruit as it were from the dead³."

In the beginning it was through the Word that God made the world (*Last Gospel*) and through preaching of His Gospel our Lord, the Word of God, came to bring men to new birth. "Being born again," says St Peter, "not of corruptible seed, but incorruptible, by the word of God who liveth and reigneth for ever. And this is the word which by the Gospel hath been preached unto you⁴." In the light of these lofty thoughts we can see how the parable of the sower read in to-day's *Gospel* stands out as particularly apt. In Noe's days men perished, St Paul tells us, because of their unbelief whereas it was Noe's faith that "framed the ark" and saved him; likewise those alone who

believe the words of Jesus and keep them will be saved⁵. In to-day's *Epistle* St Paul recounts all he did and suffered to spread the faith among the nations. He is the outstanding preacher, the "minister of Christ," chosen by God to unfold to all nations the good news of the Incarnate Word. "Who will grant me," cries St John Chrysostom, "to journey to Paul's tomb to kiss the dust of those members in which the Apostle filled up what was lacking in Christ's sufferings, which bore the marks of the wounds, which spread abroad everywhere, like good seed, the preaching of the Gospel?" The Roman Church has granted this desire in the case of her own children by appointing the station to-day at the basilica of St Paul-without-the-walls.

1. Hymn at the veneration of the Cross on Good Friday.
2. 7th Lesson, Matins of the Precious Blood.
3. Blessing of the Font, Easter Eve.
4. 1 Peter 3. 20-21.
5. Septuagesima Sunday, Matins 6th lesson.
6. Blessing of Palms.
7. Monastic Breviary: Matins of Easter Monday.
8. 1 Peter, 1. 23 and 25.

from 'EVOLUTION ?', by the late J.W.G.Johnson

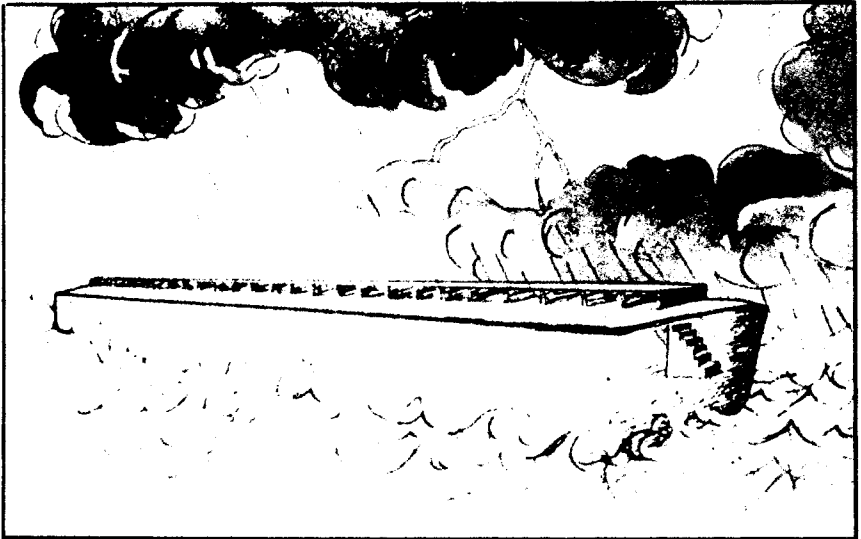
■ SELECTED QUESTIONS ANSWERED ■

Q. How could the Ark possibly have carried all the animals necessary?

A. This question is handled at length in "The Genesis Flood" by Morris and Whitcomb. If we assume 17½ inches for a cubit, the Ark would have been 437 feet long by 73 feet wide and 44 feet high — built like an enormous barge and almost uncapsizable. Its gross tonnage would have been 14,000 tons. It was, by far, the biggest vessel ever built until very recent times. The three decks would give a carrying capacity equal to 522 standard American railroad vans.

The Genesis "kinds" would not include all species, and certainly not varieties of species. Thus, the animals on the Ark would be restricted to types or kinds. The Ark would not have carried fish or any aquatic creatures. The conclusion is reached, that, at the very outside, the Ark would need to carry not more than 35,000 individual vertebrate animals. Most animals are smaller than a sheep. The young of very large animals could have been carried instead of the fully grown. Even allowing the average to be the size of a sheep, it is estimated that the 35,000 could have been fitted into 146 railroad vans.

The Ark would have easily carried the animals on one deck, leaving one deck for the humans, and one deck for storage.



Q. How could Noah round up all those creatures?

A. He could not have done it. We have to acknowledge that God did the mustering. The Bible makes this clear. It says that Noah and his family went into the Ark, and that all the creatures "*went in to Noah into the Ark. . . And they that went in, went in male and female of all flesh, as God had commanded him; and the Lord shut him in on the outside.*" (Genesis 7:13-16.)

If we wonder about kangaroos and polar bears and other far-flung animals making the journey to the Ark, we have to realise that the evidence shows the whole earth used to enjoy a fairly uniform and mild climate, with no extremes; therefore there were no specialised creatures adapted to extremes of heat or cold. There probably were no polar bears because there were no frigid zones for them. All the then existing species of animals could have lived in proximity to the Ark.

A number of competent scientists believe that the earth was probably surrounded by a transparent vapor canopy, high in the stratosphere (the waters above the firmament); and that the canopy caused a greenhouse effect on earth and gave a uniformly mild climate.

Q. How could the menagerie be managed and fed in the Ark for more than a year?

A. In the case of very large animals, and carnivorous animals, the difficulty could have been avoided by having only young specimens aboard.

Alternatively, God may have used mechanisms like hibernation and estivation to quiet the creatures and make constant feeding unnecessary.

Morris and Whitcomb raise the interesting thought that hibernation, estivation and migration are the three methods of coping with inclement climatic conditions; but, if there existed a constantly mild climate, there would have been no reason for the existence of any of the three mechanisms before the Flood. They then suggest that it may have been on the eve of the Deluge that these abilities were first imparted to the animals. Certainly divine power could have kept the animals in a quiescent state in the Ark to minimise their feeding and other supervision.

The Bible does assure us that God was directing events. It tells us "*And God remembered Noah, and all the living creatures, and all the cattle which were with him in the Ark. . .*" (Gen. 8:1.) The Bible is not suggesting that God absentmindedly forgot, and then suddenly remembered that Noah and the Ark were still out there in the flood. The Bible passage makes sense if it means: "*And God protected Noah, and all the living creatures, etc.*" Apparently the Hebrew word "remember" can mean "protect".

Morris and Whitcomb inform us: "*According to Hebrew usage, the primary meaning of 'Zakar' (remember) is 'granting requests, protecting, delivering' when God is the subject and persons are the object.*"

Q. Where would the water come from for a worldwide deluge?

A. Under our present conditions there is not enough water in the atmosphere to sustain 40 days and nights of global rain. In fact, if it were all precipitated, it would cover the ground to a depth of less than two inches.

There is compelling geologic evidence that a global flood did happen; and that the highest mountains have been submerged. We cannot dodge the problem by saying that the flood never happened. Where, then, did the water come from?

The *vapor canopy* referred to in answer to the second question would be part of the solution. Another source would be "*juvenile waters*," that is, waters which are added to the oceans through volcanoes, hot springs and other vents. Even today there is at least a cubic mile of such water added to the oceans each year. The Deluge was an unprecedented upheaval with volcanic action unimaginable. This would have added vast amounts of juvenile waters to the earth's surface.

Then, volcanic dust flung to the upper atmosphere could have provided nuclei of precipitation for the vapor canopy; whereupon its waters began raining on to the earth.

In the six hundredth year of the life of Noah, in the second month, in the 17th day of the month, all the fountains of the great deep were broken up (submarine volcanoes?) and the flood gates of heaven were opened (vapor canopy?) and the rain fell upon the earth forty days and forty nights. (Genesis 8:11-12.)

Yet, even those sources would not suffice to cover mountains like Everest (29,000 ft.) or even Ararat (17,000 ft.). What we have to understand is that at the time of the Deluge there would not have been such high mountains for the Deluge to cover. Topography depends on the principle of "Isostasy" (equal weights). Somewhere, deep in the earth's crust, is a datum line; and, for equilibrium, the weights above the line have to balance. Areas of high topography must be of low density, and vice versa. Before the Deluge, the amount of water was much less than now; therefore the weight of oceans could balance only relatively low mountains. "Mountains were relatively low and ocean beds relatively shallow as compared with present conditions." ("Genesis Flood" p. 268.)

Even though the mountains were fairly low, yet more water was needed to submerge them; and, from the oceans themselves came the greatest flooding. It is known that Europe was covered by the sea during man's history; and even the high plateau of Iran devastated by sea water. All the continents bear evidence of having been submerged by sea water. The great coal deposits were laid down under sea water. Geologists would explain continental inundation as due to depression of the land; and there is good reason to couple this with an accompanying elevation of the bottom of the sea as it heaved to great volcanism and earthquakes.

In the Noachic cataclysm, water came down from the skies, came up from subterranean depths, and the oceans rose to engulf the land, while volcanoes and earthquakes caused colossal tidal waves which came and went around the drowned planet. Eventually, all this water had to be got off the land.

The Bible specifically refers to "the fountains of the great deep", so we infer that the greatest volcanic activity was sub-oceanic. The ejected lavas and juvenile waters would leave behind them great voids in the earth's crust, deep below the ocean beds. The weakened ocean beds could not support the vast increase in surface water and the great sediments washed down from the land. The ocean beds would sink under the burden; and correspondingly the continental blocks would be forced upwards. This would have been the mechanism whereby the flood waters were removed from the land areas.

It is recognised by geologists that nearly all the great mountain areas of the world have Pliocene and Pleistocene fossils near their summits, which means that they were uplifted recently, and essentially simultaneously. (Ibid. p. 128.)

Geologists recognise that there have been "recent" rises of thousands of feet in mountain systems in Europe, America and Asia; and that high volcanic cones of the Pacific, Asia and eastern Africa are believed to have been built up in the recent past. It is worth mentioning that Mt. Ararat's lava was deposited under water.

It should be explained that Creationists do not accept Pliocene and Pleistocene in the "million-of-years" context; but, as designations, they refer to recent times. (Ref's. "The Genesis Flood"; "Scientific Creationism"; "Science of Today and the Problems of Genesis".)

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APOLOGIES !

To CSM members who support DAYLIGHT and have already seen these items, but I gather that only a minority actually subscribe to both.

Editor

Creation Science Movement

(Formerly called Evolution Protest Movement)

President: Professor Verna Wright, M.D., F.R.C.P.

Pamphlet No. 237 ADAM'S ANIMALS : THE GENESIS KINDS

Noah's Ark

It was in 1840 that modern discoveries of Noah's Ark began. Since then there have been several reports of people independently finding a large wooden vessel of pieces of hand-tooled timber on the slopes of treeless Mount Ararat in eastern Turkey. Reports of sightings all seem to tally. Taking a cubit at 18 inches, this vessel is 450 feet long, by 75 feet wide and 45 feet high, comprising three decks each 15 feet high, and there being extensive rows of tiers of cages or stalls.

This vessel is well within the category of large modern ocean-going vessels. It is an interesting fact that marine architects claim that a wooden vessel cannot be built more than 525 feet long, as a longer vessel would be unable to stand the strain at sea. The Ark is well within this limit, and seems to appear more like a barge than a ship; its main function was to keep afloat rather than sail anywhere. So, if the remains of this wooden vessel about 12,000 feet up Mount Ararat are those of the true Ark, it must have been large enough to carry at least all the species of animals alive today, along with enough food for them all. How could the Ark have carried all the animals necessary?

Species

The estimated number of living species is usually given as 1½ million. It is assumed by some creationists that the Genesis word 'kind' is synonymous with the simplest known taxonomic level that fulfils the Scriptural condition of reproducing "after his kind", that is the **species**. Did the Ark carry every species that was extant at the time of Noah?

"And God said to Noah, bring two of every sort into the ark, they shall be male and female, of the birds according to their kinds, of every creeping thing of the ground according to its kind."

RSV Genesis 6, 13, 19-20

I believe that the Genesis 'kinds' would not be necessarily equivalent to species and certainly not to varieties of species. There is no single category in modern taxonomy which is in all cases equivalent to the created 'kind'. Now, the definition of a species is a 'group of animals or plants apparently related which interbreed and produce fertile offspring'. The fact that individuals of a species can interbreed but cannot breed with individuals of another species is **open to debate**. The word 'species' is a man-made term and is increasingly being shown to be inadequate.

I will quote from Bolton Davidheiser, a geneticist ('Evolution and Christian Faith'):

“In spite of the fact that the term ‘species’ cannot be defined accurately, have plants or animals been produced which may reasonably be said to be genuinely new species? The answer is probably **yes**. But in every case nothing mysterious is involved....”

Linnaeus

The basic unit of biological classification is the species and was adopted by the Swedish botanist Carolus Linnaeus in his **Systema Naturae** of 1758. It has been used ever since. However, Linnaeus was a creationist and during the course of his life changed his views on the basic created ‘kinds’. In the first 11 editions of his **Systema Naturae** he wrote :

“We count as many species as have been created from the beginning....”

However, during his later life, after he had conducted numerous experiments in hybridization, and having observed the geographical border of species, he omitted the all-important statement “No new species arise” from his 12th and final edition of **Systema Naturae**. He judged that **any forms** which would hybridize had sprung from a common ancestor!

The Genesis Kinds

Within the modern system of classification there can be found examples of animals which can successfully cross with animals of another species, genus, family or even order! These animals are successfully crossing taxonomical barriers.

species : As we know, man **Homo sapiens** can cross with no other species, so in this case the species is the same as the Genesis ‘kind’, the created unit.

genus : However, the domestic dog **Canis familiaris** is very closely related to the wolf **C. lupus** and the jackal **Canis aureus**, and with both of these, the hybrids are fertile. There are often instances where species are reproductively isolated in one locality but not in another; for example in garter snakes of the genus **Thamnophis**, two species, **hydrophilia** and **elegans** are sympatric (in the same area) over a broad area in California and Oregon without interbreeding, but the two species form hybrid populations in the Klamath River basin of northern California. In these two instances, dogs and garter snakes, the genus could be the created kind.

family : The Indian Gayal, genus **Bibos** will form a hybrid with the Brahma cow, genus **Bos**. Perhaps here the family **Bovidae** was the created unit. (But:- the genus **Bibos** is not kept distinct from **Bos** by some authorities.)

order : The domestic hen, family **Phasianidae** has been crossed with the turkey, family **Meleagrididae**, and with the guineafowl, family **Numididae**. In these cases the order would have been the created unit.

The Biblical account of Creation is clear enough :

“And God said ‘Let the land yield all different **kinds** of living things, cattle and creeping things and wild beasts of every sort; and so it was done. God made every **kind** of wild beast, and all the different kinds of cattle and creeping things; and God saw it was good...”

Genesis 1, 24-25

Genesis in its assertion that plants and animals were created in all their kinds **does** teach fixity in the living world. For example, never has a basic kind like a cat produced a new basic kind like a dog. Of course there are kinds of cats, but the fixity of Genesis is at the higher level of the cat kind. Variation among individuals of a kind does take place, but never has there been any conclusive evidence that a **new** kind has ever been produced. Darwin discovered that different varieties and species of finches had apparently developed on various islands of the Galapagos group, **but the finches were still finches**. They were all descendants of the original finch kind.

The Fossil Record

The majority of species and genera appear suddenly in the fossil record, differing sharply from any earlier group. The appearance of discontinuity becomes more common the higher the level. What the fossil record does show is perfected kind separated by unbridgeable gaps, and there is not one transitional fossil to bridge the gaps between **perfected kinds**. Also, every kind alive today which appears in the fossil record, appears in fossil form similar to its present living form, unchanged and un-evolved. Spiders have always been spiders. Bats have always been bats. So the distinctness of these basic types in the fossil record is completely in harmony with the Genesis account of creation, and is striking evidence that creatures were created according to their kind.

The Baramin Hypothesis

In 1944, Frank L. Marsh proposed a new category for the Genesis kind, based on the ability of true fertilization to occur between two individuals. He suggested the word ‘baramin’ (built from the Hebrew words **bara** “created” and **min** “kind”) could be used to designate the created kinds. In 1957 he elucidated his hypothesis by stating that true fertilization occurred when the sperm entered the egg and the first division of the zygote was successfully completed. It is a purely chemical and physiological test, and rules out instances where sperm may enter the egg, instigate embryonic development, but the male chromosomes are later cast out and any further development ceases.

In nature, animal psychology and behaviour play an intensely strong role in determining whether two species will copulate. He states that artificial insemination would be the best tool to discover the limits of the baramin.

However, if within a biological species, a group arises whose members are sterile when mated with other members of the species, then a new biological species will have arisen. It is well known that if two isolated populations of a species reestablish

contact, they may be completely reproductively isolated. This led Marsh to believe that there may be cases where the criterion for placing two individuals under the same created kind is morphological, rather than relying on a physiological fertilization test alone, since

“the process of variation, principally mutation, recombination and chromosomal aberration have been working in these basic kinds since Creation.”

He cites an example of two races of fruit fly **Drosophila pseudo-obscura**. When individuals of each race were mated, the resulting males were sterile. Thus one of these races was given a new species name **D. persimilis**. The individuals of both these species were exactly similar externally, and so they could be placed in the same baramin using morphological characteristics alone.

Crossing of created kinds should never successfully take place:

“And God said, “Let the earth bring forth living creatures according to their kinds”

RSV Genesis 1, 24

This does not rule out variation within the kinds (the 200 breeds of domestic dog for instance), nor does it necessarily rule out the formation of new species, genera, families or orders. The Genesis kinds were created with a **limit** on their ability to diversify. This limit is chemical, it is physiological, enabling the created kinds to continue to exist, or else if hybridization were free to run rampant, the integrity of the created kinds would soon disappear. Why should God create kinds of animals if they were soon going to lose their absolute identities in the confusion of hybridization?

Conclusion

I do not believe that the Ark carried **all** species that were alive at the time of Noah. It was necessary for him to carry one male and one female of each of the created ‘kinds’. Since then, these kinds have diversified through such mechanisms as geographical isolation, chemical and physiological changes, mutation and hybridization to give us the diversification of animals that we know, and modern science classifies today.

Kay Ollerenshaw, M.Sc.

The Prophet, Teilhard de Chardin

A plain man's guide

JOHN G. CAMPBELL

ONE may cast aspersions on the divinity of Jesus Christ, but not on Teilhard de Chardin, for he is the prophet of the New Catholicism, i.e., Catholic Evolutionist Humanism.

Teilhard is hailed as "the great priest scientist". But, looking up the European Dictionary of Biography, we find it is mentioned that he taught physics for a time in the Jesuit College in Cairo; and later, after embarking on his Evolutionist career, he received a Doctorate in Palaeontology (which is to say, in Evolution). Here was no Kelvin or Pasteur. In fact, his "scientific" attainment is that he propagated a pseudo-scientific mysticism based upon Evolution.

The message of this prophet is rendered obscure by diffused writing employing ambiguous terms, so that his followers are able to declare—"he didn't mean that at all". Not only that, he found it necessary to coin new words to embody his concepts, such as "noosphere" and "Godomega". Such is the mystification—considered as thought on a higher plane—that various disciples write books to explain the new vocabulary to those not of the cognoscenti. All this business is taken seriously in the Teilhardian chapels.

Moreover, in this writing there is displayed a quite clever tactic. Customary Catholic terms are used, but afterwards these are revealed as having quite a different meaning; and the boldest heterodox thought is inserted in a short and nonchalant sentence in a paragraph of pseudo-mystical padding. Thus, it becomes necessary to scan the *Phenomenon of Man*, his definitive

work, paragraph by paragraph, to discover exactly what is the doctrine that is being proposed.

Teilhard's theology

What account does Teilhard give of the Catholic Faith? Let us take the central matter of the Incarnation, and let Teilhard speak for himself, which he does in his *Phenomenon of Man* (paperback edition, Collins 1972 on p. 322): "As early as in St. Paul and St. John we read that to create, to fulfil and to purify the world is, for God, to unify it by organically uniting it with himself. How does he unify it? By partially immersing himself in things, by becoming element, and then, from this point of vantage in the heart of matter, assuming the control and leadership of what we now call evolution. Christ, principle of universal vitality because sprung up as man among men, puts himself in the position (maintained ever since) to subdue under himself, to purify, to direct and superanimate the general ascent of consciousness into which he inserted himself."

This is, as they say quite a package. Indeed, it is a variable handbook of heresy. Let us pin-point his main statements.

(1) God "creates" by "organically uniting with himself" i.e., something that is already there. God becomes an "element". Then God assumes "the control and leadership of what we now call evolution". The only sense that one can make of these statements is that of a "god" one with the forces of the universe. Now, the only meaning of "create" and "creation" is simply that "God made all things out of nothing". Teilhard de Chardin says the exact opposite.

(2) Jesus Christ, "principle of universal vitality", "sprung up as a man amongst men". Now, the phrase "sprung up" is now a classic Evolutionist phrase—and did Teilhard de Chardin, the Evolutionist, not know this? There is not the slightest mention

that Jesus Christ is the Second Person of the Blessed Trinity. Instead he is described as the "principle of universal vitality", something of a definitely naturalistic connotation.

(3) The Redemption, if he is not ignoring this, is described as the general ascent of consciousness". To give the "hard saying"—the doctrine of the Redemption is totally denied.

It is to be noted that Teilhard prefaces his remarks by saying, as early as in St. Paul and St. John we read". Here is surely a case of Satan quoting Scripture. For the ideas here enunciated deny the very basis of the Christian Faith, if not of all supernatural religion.

Regarding the use of the customary Catholic terms, here is an example. In p. 321, after some diffuse remarks on the "Kingdom of God", he concludes by saying, "But in another sense it is a prodigious biological operation, that of the Redeeming Incarnation".

Are we then to take it that the Incarnation of the Second Person of the Blessed Trinity has become "de-mythologised" into a naturalistic Evolutionary process? And if it does not mean that, what on earth does it mean? Could a writer use such painstaking obfuscation unless he wished "to put one over"?

God and creation

In all of Teilhard's descriptions of the forming of the earth, of the Evolution of things right to man, we encounter the truly amazing phenomenon: there is not a single mention of God the Creator, and term "Creator" is not even in the index. At this point the Modernists rush in with their set piece; that Teilhard is confining himself to the phenomenological. But here we have to nail down these amateur scientists. By "phenomenological" we mean phenomena that are there and can be demonstrated—and not an "explanation" of the universe drawn from the imagination or from pseudo-scientific intuitions.

Here, then, is Teilhard's explanation of creation, reference his *Phenomenon of Man* p. 73, one of his quiet and audacious statements: "Some thousands of millions of years ago, not it would appear, by regular process of astral evolution, but as the result of some unbelievable accident (a brush with another star? an internal upheaval?) a fragment of matter composed of particularly stable atoms was despatched from the surface of the sun ... Containing within its globe and orbit the future of man, another heavenly body—a planet this time—had been born."

The same statement, substantially, is repeated a few pages later on, on p. 80: "The earth was probably born by accident; but, in accordance with one of the most general laws of evolution, scarcely had this accident happened than it was made use of and recast into something naturally directed."

In passing, there are one or two Evolutionist nuances here: the earth begins "by accident"; but, immediately after, the laws of Evolution—take over. The Evolutionist mentality is surely something incredible.

But what must concern us here, is that a man who was a Catholic priest, and one who is claimed to be the harbinger of a new Catholic revelation, should pronounce that the world was begun by accident. For, to the ordinary person, who holds that words must have some fixed meaning, this is simply the doctrine of Lucretius, the fortuitous accretion of atoms, i.e., classical atheism.

For this reason there has been no exposure of Teilhard's doctrine of the human soul. For, if there be no God the Creator, i.e., actively, personally creating, then He could not have created man in His own Image and Likeness).

One might think that the words "by accident" are so precise, so definite and so final, that it would be quite impossible for a writer to attempt to wriggle out of this. But that is to underestimate

Teilhard de Chardin. For on p. 338, obviously aware that some of his quiet, audacious statements must have been noted by some readers, he presents us with an extraordinary *volte face*: "Lastly to put an end once and for all to the fears of "pantheism" as regards evolution, how can we fail to see that, in the case of a convergent universe such as I have delineated, far from being born from the fusion and confusion of the elemental centres it assembles, the universal centre of unification ... must be conceived as pre-existent and transcendent."

Now, if his "universal centre of unification" means God and if God is "pre-existent and transcendent", then that is simply to say "God the Creator". But, then, if he is intending to obliterate his previous atheistic explanation, "by accident", why cannot he simply say, "God the Creator". After all, the word "God" was used by Athanasius and Thomas and all the Doctors—they seemed to think it perfectly adequate. The Apostles used the word God. Jesus Christ Himself said, "God".

What existed in Teilhard's mind that he would not bring himself to say "God"?

Again, in truth and justice, it is necessary to record that Teilhard in the penultimate paragraph of his epilogue (seemingly interpreting his Omega-Point) p. 327, does say: "The palpable influence on our world of another and supreme Someone ... is not the Christian phenomenon, which rises upwards at the heart of the social phenomenon, precisely that?" One might digress here to note that this "Someone" has much to do with the "social phenomenon", but perhaps this is just some wild habit of locquaciousness which will never allow Teilhard to leave well alone. One has to observe that he does say a "supreme Someone". But, does he mean by this what all Christianity means by "God". Again, he will not say, "God".

This epilogue finishes with the datemark, "Pekin, 1940". But the postscript, in the same volume, bears the datemark, "Rome, October, 1948". Then in the postscript does he take the opportunity to delete anything from his book, or to make clear any obscurities? Here is what he declares on p. 328: "Since this book was composed, I have experienced no change in the intuition it seeks to express."

Teilhard as Scientist

Teilhard's theology is, of course, dependent upon his doctrine of Evolution. Then, has he a new and certain light to throw upon the subject?

He continues in that amazing way of his, picturing the Evolutionary process as if they were happening with himself as eye-witness; and meanwhile making some very dubious statements. He constantly emphasises his role as scientist, and actually expands in some detail on the anatomical features of some of the missing links, whereas he had no anatomical (precisely medical) qualifications whatsoever. There is the constant use of scientific—and pseudo-scientific—terminology, and objections are brushed aside as "clumsy questionings"! In this last respect he brushes aside Pasteur's demonstration that spontaneous generation could not take place by saying this is no proof that it could not have taken place in the past, p. 107. This is—no less—to deny Uniformitarianism, the very precondition of all Evolutionist theory.

One might say, Teilhard guarantees Evolution. Apart from that there is nothing fresh. But one is continually struck by his method of argument.

Thus, whilst constantly insisting that all the scientists agree about Evolution—the ritual declaration that must be uttered—he is obviously nettled by those who do not agree, who persistently point to a world of fixed types. He does not dispute that it is apparently a world of fixed kinds, but declares that he is out to give "a

conclusive proof, in fact, with which the fixed species school can be rebutted", p. 133.

He proceeds by pointing out that the transitional thing, the missing-link, must by its nature be rare, and that the effect of time is "inevitably to destroy all vestiges of it", p. 134. And then he states, "with that understod, there is nothing surprising in our findings, when we look back, that everything seems to have burst into the world ready-made", p. 134.

Then, his argument continues: We cannot dig up the missinglinks because they have withered away; and, therefore, the anti-transformists cannot disprove that they are not true missing-links; and therefore, the transformist (Evolutionist) case is demonstrated. Such is his "conclusive proof, in fact with which the fixed-species school can be rebutted".

But Teilhard and his followers must be quite well aware that the direct-creation case (apart from Revelation) is, quite simply, founded upon the natural evidences of things, as he himself admits; that kind apparently proceeds from kind: it has nothing whatsoever to do with the digging-up of things. It was the exponents of the new doctrine of Evolution who began the excavations, precisely, as they informed us to produce the missing-links to prove their theory. But the missing-links have obdurately lived up to their name. So, Teilhard now attributes the digging-up case to us; and proceeds to demolish it!

Again one has to rub one's eyes, at this world of logic upside-down. And it is quite fair to remark that Teilhard himself was one of the great champions of digging-up things, first at Piltdown, then at Pekin. Indeed, is not his whole argument here an admission, albeit unconscious, that the case for Evolution is breaking down?

Next in p. 135, Teilhard, assuming he has swept away all opposition in his flood of rhetoric, calmly informs us, "The destructiveness of the past,

superimposed on the constructiveness of growth, enables us in the light of science to distinguish and make a diagram of the tree of life".

To make a diagram of the tree of life, the roots and branches of which, on his own admission have never been found, and this "in the light of science"! In the words of a French priest, which have recently become immortalised—"Do they take us for idiots?"

Some gems

In this mass of pseudo-scientific absurdities one can only pick out a few gems here and there. Here is one on p. 122: "To accumulate characters in coherent and stable aggregate, life has to be very clever indeed. Not only has it to invent the machine, but, like an engineer, so design it that it occupies the minimum space and is simple and resilient."

What can one make of such a passage, all this about life being "very clever" and inventing machines? Now, this is not a case of a schoolboy, trying to create an impression, stringing together some phrases he had acquired. Teilhard was one who had been through the exacting philosophy course in a Catholic seminary, and was a writer of much experience and great facility. We must take it that he meant to write down what he did write down. Therefore, the only meaning we can take from the passage is, that Teilhard is telling his readers that design in nature does not require the activity of a personal Creator.

"All the scientists ..."

That all the scientists are agreed in supporting Evolution is the constant chant of the Evolutionists, a monstrous falsehood if ever there were one. But Teilhard is not content with the customary incantation; he, most injudiciously, expands on the theme; and thereby reveals the extraordinary nature of his beliefs. In a footnote to p. 155 he states: "But on the general and

fundamental fact that organic evolution exists, applicable equally to life as a whole or to any given living creature in particular, all scientists are today in agreement for the very good reason that they couldn't practice science if they thought otherwise."

Again, what has one to make of such a statement? Here is one without any recorded scientific achievements, who had never held a University Chair in science, informing us that such as Lord Kelvin and other holders of Chairs in science were not really scientists at all. The arrogance and recklessness of the statement is quite startling. But let us confine ourselves here to one example.

The centre of Teilhard's orbitings throughout his life was the city of Paris, and it was precisely in Paris that Vialleton's great blast against Evolution, *L'Illusion Transformiste*, went through its 17 editions in the early thirties. Now, it is not credible that Teilhard did not know of this (not to mention the other works against Evolution) and did not know that other people must have known. Why then does he make such an amazing statement, one that must expose him as a purveyor of untruths? The answer is that Teilhard really believed that he had some sort of superior illumination! For here is what he says on p. 241: "Is evolution a theory, a system or a hypothesis? It is much more: it is a general condition to which all theories, all hypotheses, all systems must bow and which they must satisfy henceforth if they are to be thinkable and true. Evolution is a light illuminating all facts, a curve that all lines must follow."

There it is, written down, as they say, "in black and white". All systems, which is to say, all sciences, "must bow" before this gnostic knowledge. Assuredly this is not a scientific pronouncement. No, it is an illumination by which Teilhard was able to see "all facts". Hence, facts must correspond with this revelation in order to be "thinkable and true", are, in fact,

scientific non-persons.

This aspect of Teilhard's incredible conviction of his own superiority has occasioned some acute comment in France and has been analysed by Henri Rambaud in his *The Strange Faith of Teilhard de Chardin* (an English translation can be obtained from *Approaches*, 1, Waverly Place, Saltcoats, Scotland). But, whatever Teilhard's gnostic illusions and his auto-intoxication with his vision, there can be not excuse for the present Teilhardians in their sustained attempts to put over their doctrine as one based upon the certain findings of science. Indeed, the master himself has informed them that it is all based upon a superior illumination.

The skulls

The writer has no wish to be ruthless to anyone, i.e., as a person. But here we have a prophet on whose scientific judgements and veracity we are asked to alter our whole view of the cosmos. It behoves us to be critical.

In pages 211 and on Teilhard takes us on a *tour de force* of the Great Skulls, the supposed missing-links. He quotes Java Man, but he fails to inform us that the majority of the scientists at the Leyden conference, at which Dr. Dubois first presented his relic, rejected its authenticity. He deals at some length with Sinanthropus or Peking Man, but swiftly glides over the fact that Marcellin Boule contradicted his whole thesis in this respect. Also he gives to his readers an anatomical survey of the skulls of these relics, but not mentioning that "the skulls" have been modelled by the artists or technicians at the instructions of the Evolutionist—this production of the skulls being customary Evolutionary practise.

However, in all this talk of Sinanthropus, of Pithecanthropus and of Neanderthaloid types there is the most significant omission, that not once does he mention Piltown Man, then ensconced in the British Museum as the great proof of the Evolution, *the very*

missing-link which he himself helped to discover; and nowhere is Piltdown Man even mentioned in the index. Please note, that this was more than a decade before the scientific tests proved this relic to be a deliberate forgery. Then, if Teilhard had heard reports of a possible Piltdown forgery—others had—he should have had the grace to inform his readers. Or is it possible that the Evolutionist friends who had charge of his Ms. edited our all Piltdown references after his death? We shall never know.

Thus, we have seen Teilhard's claim that he possessed an illumination superseding all science, his remarkable logic in rebutting any opposed to his dicta. But to any Catholic the thing that counts is his implicit denial of God the Creator. It is of no use anyone arguing that he had a different vision of God, and all the rest of it. On simply disdains to deal in this sort of thing. Indeed, it was not for nothing that the Monitum of the Holy See of June 30th, 1962, characterised his works as "full of such ambiguities, or rather grave errors, as to offend Catholic doctrine", and warned Ordinaries and other Superiors against the dissemination of such works. (We see the open manner in which this Monitum is being defied).

Much has been written in France and elsewhere concerning the mind of Teilhard de Chardin; but this, in these pages, is not our concern. Here we are dealing with the objective fact, of an author who wrote prolifically, claiming, to give us no less than a new illumination on the Catholic Faith. Therefore, we have to regard the objective facts; what things did he actually write down, declaring such to be his considered statements.

In academic circles today there is to be observed the phenomenon of a woolliness of thought clothed in a woolliness of language, this

accompanied by a general praise of those who write in such fashion; and perhaps it is the manifestation—the wish being father to the thought—of the flight from reality; which is to say, the flight from truth. Thus, the academics who write in such vast sweeps of pseudo-learning can be sure of getting lesser academics to write commentaries on their works in similar fashion, the latter all the while being too dazzled to see what the master has written down in plain language. and thus we have the commentators who write of "the thought of Teilhard de Chardin".

Here we have too, a pamphlet "Pierre Teilhard de Chardin" by M. de Morven. On the front page this writer states, "and in 1962 the Holy Office felt it necessary to issue a warning against some of his expressions". Is this a truthful description of the Monitum's description of Teilhard's works as "full of such ambiguities, or rather grave errors, as to offend Catholic doctrine"?

And in the same pamphlet, p. 7, we find, "His effort is always directed to helping man to rediscover the truth that God is the Creator .3)." Whereas we have seen that Teilhard nowhere mentions God in his account of "creation", and states that the world was brought into being by "unbelievable accident". What has one to make of this *racanteur* of Teilhard's thought, just what?

One can only ask those clerics and Religious, and laymen too, who claim that Teilhard has given them "new insights" into the Catholic Faith, to read—not the commentaries—but the *Phenomenon of Man* itself. Herein the references have been given, page by page, to aid them in their search, particularly those which state the world was brought into being by "unbelievable accident", the statement of classical atheism.

Scientists and Authorities who deny Evolution

Professor T. Barnes, Professor of Physics, Texas University.

Professor E. Blick, Professor of Nuclear Engineering, University of Minnesota, who states that Evolution contradicts the Laws of Thermodynamics and who calls Evolution "A fairy tale."

Professor Louis Bounoure, National Director of Scientific Research, of France, who was taught and accepted Evolution in his youth. He now agrees with his colleague.

Jean Rostand, who describes Evolution as "A fairy-tale for adults".

Professor Carrazzi, Padua, author of *Il Dogma dell' Evoluzione*.

Breull, Anthropologist, considered 'The Peking Man', no more than a giant ape.

Douglas Dewar, F.Z.S., prolific scientific writer, e.g. "Man a Special Creation"; "The Transformist Illusion".

Dubois, the discover of the Java Man admitted subsequently that he withheld the parts of his find that negated the force of his argument for evolution.

Professor J. Lefevre, Paris, author of *Critique de Biologie*.

Professor Fano of Rome, international medical author.

Professor Fleischman, Professor of Comparative Anatomy, Erlangen.

Sir Ambrose Fleming, inventor of the thermionic valve.

Etienne Gilson. See Maritain.

The Fossil Record, published in 1967 by the Geological Society in co-operation with the Palaeontological Association (Burlington House, London, W.I.). Everybody agrees with **Sir Julian Huxley** that "The fossils provide the direct evidence". The Fossil Records were prepared by some hundred and twenty scientists. Their findings: each type was shown to have a separate

and distinct history from all others. There is not a trace of a common ancestor. All this was known previously to:

Dr. H. Nilsson, Professor of Botany at the University of Lund, in 1954: "This all stands as crass a contradiction to the evolutionary interpretation as possibly could be imagined. There is not even a caricature of evolution". *Synthetische Artbildung*, 1954.

Lord Kelvin.

Professor Kerhut of Southampton University castigates his students as "opinion Swallowers" for not knowing the arguments against evolutionaries ("Implications of Evolution", Pergamon Press, 1965).

Professor Paul Lemoine, Director National Museum, Paris, "Evolution is a dogma which the priests (evolutionary) no longer believe, but which they maintain for their people".

Professor (Sir) Gray, Professor Emeritus of Zoology in Cambridge says: "No amount of argument or clever epigram can disguise the inherent improbability of orthodox theory". "Nature", Feb. 6, 1954, p. 227.

Maritain. "The Teilhardian theology is a Christian gnosticism and, like all gnosticisms, from Marcion to the present day, it is a *theology-fiction*." *Le paysan de la Garonne*, Desclee, 1966.

Professor P. B. Madawar, Nobelpriizewinner and evolutionary friend of Teilhard, **Professor G. G. Simpson** of Harvard both reject "The Phenomenon of Man" as a scientific treatise saying: "There is an argument in it to be sure — a feeble argument, abominably expressed", and call it a "Philosophy fiction" and a "bag of tricks" which deceives only those who have an "active willingness to be deceived". "Scientific American," 1960 and "The Art of the Soluble", Methuen, 1967.

A. Strauss, jun., of John Hopkins University. "One cannot assume that man is a made-over anthropoid of any sort for much of the available evidence

is strongly against the assumption".
Quart. Rev. Biol. Sept. 1949, p. 220.

Dr. W. R. Thompson, F.R.S., Director, Commonwealth Institute of Biological Control, who states: "Darwinism was accompanied by a decline in scientific integrity". He rejected the theory in no less a place than the centenary edition of Darwin's "Origin of Species" and writes again in 1966. "The data does not really support the idea of a gradual transformation of animal mentality into human intelligence". Dent, 1953 and Phil. Problems in Biol. St. John's University Press.

Professor Maurice Thomas in *Le Transformisme contre la Science*.

Sir Cecil Wakeley, President Royal College of Surgeons.

Even **de Chardin** himself could say: "One might well become impatient or lose heart at the sight of so many minds, and not mediocre ones either, remaining today still closed to the idea of evolution". (Phen. of Man, p. 218).

In 1950 in *Humani Generis*, Pope Pius XII warned the faithful that: "Evolution was not proven beyond contradiction even in the sphere of natural science" and that "There are other conjectures about Polygenism (as it is called) which leave the faithful no such freedom of debate".

Evolution cannot be brought into the doctrine of the Immaculate Conception

for this supposes that "Adam sinned and his sin is transferred to all of us with the wonderful exception of Mary, the Mother of God".

In the words of Pope Paul VI; "It is therefore evident that the explanations of Original Sin given by some modern authors will seem to you irreconcilable with true Catholic doctrine. Starting from the undemonstrated premise of Polygenism, they deny, more or less clearly, that the sin from which so many cesspools of evil have come to mankind was first of all the disobedience of Adam, 'first man' figure of the future, committed at the beginning of history. ..." (Symposium on Original Sin, March 1966; L'Oss. Rom. 16, July 1966).

So there is little point in saying that de Chardin had a charming manner or that the *Milieu Divin* is "uplifting" if his teaching is condemned as unorthodox. The fact that St. Vincent de Paul was strongly attracted by the character of the Abbe de Saint — Cryan, the standard bearer of Jansenism did not prevent him fighting its evils with all his might.

(Compiled from two sources "New Ideas: The Facts; The Myths", by Vincent J. O'Brien, C.M., *Ensign*, Spring, 1975; and "Where is Evolution?" in *Daylight*, published by J. G. Campbell,* 5 Wallace Avenue, Stevenston, Ayrshire, Scotland).

* d. 1986.

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First published as a supplement to the original 'Daylight', edited by the late J.G.Campbell.

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[Tea served from 4.45, after 4 pm. Mass]

Monday 16th May at 7.30 p.m.

"CREATION OR EVOLUTION ?"

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